

God on other people. Man is indebted to God and his creation. Even a new born knows how to cry and obtain sustenance. Therefore this world is one of mutual coexistence and man is unable to progress without help. Men can be classified into one category who is a materialist and this is the be all and end all for him. The other category of person is one who realizes that God has put this characteristics in food and water to fulfill his needs and is thankful to God for this. The first category of man believes that whatever he has earned or collected is a result of his hard work and becomes a Pharaoh. He then becomes proud and destroys himself and others. A person who is ill and poor and materialistic he becomes disappointed and commits suicide. The latter person when he is rich remembers God and thanks him for his bounties and when he is poor he is thankful to God and realizes that God can grant his wishes at any time. All of us are familiar with situations which are hopeless. At this time a momin uses his most powerful weapon Dua. This is a very powerful weapon or means given to us by God. As we know all weapons have a range such as sword, spear gun etc. However even the most powerful weapon is limited to a certain range. In addition every weapon has a defense mechanism against it such as Star Wars system for missiles. Dua is the weapon of a Momin and does not have either of these features. A helpless man asks Dua of God and he destroys a powerful tyrant.

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## Message 1 of 256 Shab E Meraj

Shab E Meraj Tuesday, September 23, 2003 27th Rajab Shab E Meraj Moulana Javed Jafri JIC Kissimmee September 23rd 2003 Aamal include 12 rakat namaaz in 6 sets of 2 rakats Shab E Meraj and Roz E Besat. The night is one of noor and the next day is one of rehmat and karamat. I have recited an ayat from Bani Israeel Ayat no 1. [Pickthal 17:1] Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighborhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer. [Pooya/Ali Commentary 17:1] This verse is about the physical ascension (mi-raj) of the Holy Prophet to the highest station in the heaven. The mi-raj; is usually dated to the 27th night of the month of Rajab in the year before hijrat. While the Holy Prophet finished his night prayers in the house of his cousin, Ummi Hani, the sister of Ali ibn Abu Talib, the angel Jibra-il came to him with the invitation of the Lord of the worlds to have a journey to the highest heaven. Jibrail first took him to the Ka-bah (the Masjid al Haram) and from there he was taken to the farthest masjid in the heavens. Although aqsa means "the farthest" but most of the translators and commentators confuse this word with the name of Masjid al Aqsa in Jerusalem. Farthest is an adjective used to refer to the masjid in the most distant heaven. The distance between the Masjid al Haram and the Masjid al Aqsa in Jerusalem is not more than a few hundred miles which cannot be described as farthest. Moreover, the journey to Jerusalem was meaningless when the divine purpose was to show the Holy Prophet the wonders of the glory of the kingdom of Allah. If Allah had selected an earthly place to do this He could have chosen the Masjid al Hama. According to the Ahl ul Bayt the mi-raj was a physical ascension, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams. It was no doubt a spiritual realization but attained by an actual journey. To bring the position of the Holy Prophet to the level of ordinary mortals, A-isha and Mu- awiyah had reported that the mi-raj; was only a vision. In view of what history and traditions say about the credibility of these two reporters, a large number of Sunni authorities have rejected their point of view and have accepted the fact that it was a physical ascension. Please refer to Aqa Puya's essay "Genuineness of the Holy Quran" to know about what is written about A-isha in Sahih Bukhari, and as for Mu-awiyah there are no two opinions about his hostility towards the Holy Prophet and his Ahl ul Bayt, and for his deceit, cunning and falsehood refer to At Tahrim: 4 and Muhammad: 22. Those who doubt the great miracle of the physical ascension of the Holy Prophet wrought by Allah should also doubt as to how Allah could create the universe out of nothing, or how He could make virgin Mariam give birth to Prophet Isa, or how could Isa preach the message of Allah from his cradle as a just born infant, or how could Allah split the sea to save Musa; and how could the several other miracles mentioned in the Quran take place if the doubters insist upon empirical justifications. The physical journey of the Holy Prophet to the arsh in the highest heaven known as mi-raj; is an unheard of wonder of the world since its beginnings and shall remain so to its end as the greatest miracle of the Almighty Lord of

## Message 8 Majalis regarding Dua number 3 Moulana Safi Haider

Quoting the Quran 17th Sura Isra or Bani Israel 9th Ayat This declares that this Quran guides towards a Deen that is most comprehensive and a deen that completes what it has promised. Quran congratulates those who have brought Imaan and perform good deeds that they have succeeded in the hereafter. And the Quran also congratulates the believers that those who have bothered the believers in this life and not brought faith will face a painful doom in the hereafter. And further just as man should move with determination and speed towards good deeds he also is predisposed to move towards bad deeds with a similar vigor. This is due to the fact that man is always in rush and does not have the patience to seek good always. The topic of my discussion is man and the Quran. I will present this discussion in the light of the Ahle-Baith. There is a big difference among those who state that they have brought faith and those that have really brought faith on Allah his messenger and the Imams. The most manifest difference among them is that of lack of mental peace among those who have not brought true faith. These people are beset with insomnia, and other mental problems, divorces etc. The big reason for this is that those who have faith lighten the burden of their souls by discussion with God or their friends. Those who have not brought faith do not have any friends left. Indeed those who call themselves their friends are just superficial and claim to be their friends for the purpose of material ends only. Moulana gave an example of a gentleman who used to send money to his father back home. Often he went during his lunch break to do this. His co-worker was curious and asked him where he was sending the money. On finding out his co-worker inquired of him how was his father going to pay him back for all the money he has 'loaned'. His co-worker did not realize that this money was being sent only because his father had a right on this money and the son was only gulping his duty. Therefore in this world both friendships and relationships are eroding. However there is one who is dearer than a bosom friend, closer than a wife, and more protective than a parent and very strong. Therefore always bow down in prayer and ask Allah to grant your wishes. This would lighten your burden fulfill your desires and bring you peace. Dua is one relationship that Allah has left open for us. Wahi (communication from God to the prophets) is 'closed'. Dua dialog from man to God is always open. Man is created such that he is always dependent on someone else. Even the most powerful man is dependent on someone else. Janab E Idris prayed to God asking him to show him a close friend of God. He wanted to meet the person who would live with him in Jannah. He was guided by Allah to meet the man who would be his companion in Jannah. Once Janab E Idris saw this man he was found to be a hardworking lumberjack. There was nothing remarkable regarding this person until he sat down to start eating. At this time the man thanks God for creating the world, giving it the capacity to bear trees, giving them the capacity to produce wood, giving him the capacity to log wood, giving him the capacity to obtain and eat the food before him. Thus man is completely dependent on someone else and should be thankful. As man gains more power the more dependent he becomes for instance powerful politicians need bodyguards. Allah states that one should take care as to what he is helping others with. Here Moulana cites an example of Janaab E Abu Zar. He found a man praying for independence from God's creatures. Janaab E Abu Zar stops the man stating that he is asking for the wrong thing. This prayer will not grant you salvation. You will always be dependent on someone. It is better to ask for independence from those people who are evil. Man's entire life is dependent on the bounties created by

Allah for azaab on his people. our Prophet was injured in a war and prayed to Allah to forgive those against him because they do not recognize him. Prophet Noah's prayer was granted and all the evil people were killed. Then Noah started making pottery to sell. One day an angel disguised as a man came up to him and bought all his pots. Subsequently he destroyed each and every pot in front of Noah. This caused Noah great pain and he was told oh Noah didnt you think of Allah when you prayed to him to destroy his own creation. Haroon and yunus

the worlds. Among the celestial lights, where he received from Allah order for the five daily prayers, he saw his own name together with that of Ali inscribed in the kalimah. "There is no god save Allah, Muhammad is His Prophet and Ali is His wali." In the heaven Allah showed him Ali and said: "O my Prophet Muhammad, I have given you Ali to be your vicegerent and successor. Peace be on you from your Lord, and His grace and His bounties." Then all the secrets of creation and what happened in the world since its creation and what will take place were disclosed to the Holy Prophet. The Holy Prophet said: "Peace from the Lord be on all the righteous servants of Allah, and peace be on all of you (O angels), and His grace and His bounties." When the Holy Prophet returned to Mecca from his journey, before he related his experience, Ali began to give every detail of his journey, which proves that in every single step the Holy Prophet had taken during his journey Ali was with him; and this is the reason on account of which the Holy Prophet said: "I and Ali are of one and the same light." In the bygone days ignorance might have prevented people to believe in the physical ascension of the Holy Prophet as the most beloved friend of Allah-habiballah, and his having attained the highest and the subtlest realization of Allah's being, and seeing Ali face to face in the highest heaven, but there is no ground for the people of this age to deny it in the midst of advancement of science and technology, the step by step awareness of the laws, made by Allah, governing the operation of the universe, with the help of which man is exploring the so far unknown frontiers in the space. Also refer to the commentary of An Najm: 8 and 9 and books of history for the event of mi-raj. Aqa Mahdi Puya says: The terms ascension and descension are used to explain the order of creation and the movement of cognitive self through the various spheres of finite beings to the absolute and from there coming down again through the various spheres of abstract and spiritual beings, of more comprehensive nature, to the lowest finite world. This journey is intellectual as well as visual. The intellectual journey is experienced by all seekers of truth with the help of spiritual faculties, not bound by the physical senses. The visual journey begins from the highest point of the intellectual achievement, using it as a base, and proceeds upwards through the various spheres of the spiritual beings to higher and still higher levels till it reaches the absolute, and again comes down to its base. There was no prophet who did not have this visual experience of ascension and descension, and, as said in al Baqarah: 253, each had it in keeping with his potential, during sleep or wakefulness or in a state in between them, once in a lifetime or often times as the Holy Prophet had done. being the superior-most of them all. Not only the Holy Prophet but also his divinely commissioned successors (the Imams of the Ahl ul Bayt) who, in soul and body, were from him and 11e from them, and all of them were of one and the same divine light and origin, had the visual experience of ascension to the absolute many a time, The Quran in verse 33 of Ar-Rahman says that man can cross the bounds of the heavens and the earth if he possesses the authority and has the power (knowledge of the laws enforced by Allah) to do so. Therefore the theories based on ignorance from the laws made by Allah should not be given any importance when they are put forward to deny not only the physical ascension of the Holy Prophet but also all the miracles wrought by the prophets of Allah and His chosen representatives. Besides Ali ibn abi Talib and the Imams of the Ahl ul Bayt, a

great number of reliable companions and scholars such as Ibn Abbas, Ibn Masud, Jabir bin Abdullah Ansari, Hudhayfah and Umme Hani have confirmed the disappearance of the Holy Prophet from his bed in the house of Umme Hani. So far as the physical and the dimensional aspect of the journey is concerned, it was undoubtedly physical. There is no logical, reasonable and scientific argument to prove its impossibility. As the end of the ascension was the full realization of the absolute, while passing the boundaries of physical realm, under the influence of divine light, his whole physical aspect was totally spiritualised and transcended the properties of substance and corporeality. It was a total transcendence of the Holy Prophet into a spiritual entity. Descension means his reappearance in his physical form. Only those who know and believe that he was a light, the first created being, and the last and final messenger of Allah can understand his ascension to the farthest stage where Allah's cognition is achieved in the highest realm of creation, referred to in this verse as the masjid al aqsa, the environment of which is blessed by His signs shown to the Holy Prophet. Many a traditionalists and commentators has dealt with his ascension at length in detail. A few points discussed by the great scholar Tabrasi in his commentary, Majma-ul Bayan, are stated below. The physical ascension in the state of wakefulness has to be accepted. There is no doubt in it. Some of the details given by the traditionalists and commentators about what the Holy Prophet did and said during his ascension journey are not reasonable and in agreement with the articles of the faith. There is no room for any proper interpretation except that he visited the heavens, met all the prophets, saw paradise and hell, and fully comprehended the operation of the absolute omnipotent authority of Allah, but all that which is narrated about his talking to Allah seeing Him and sitting with Him on the arsh should be totally rejected because it is out-and-out anthropomorphism which is far from the glory and absoluteness of Allah. Neither was his chest opened nor washed, because he was free from all evil (dirt), and if there was any spiritual dirt, washing with water would have not served the purpose. All this nonsense was evidently borrowed from anthropomorphist theories of the pagan and Christian creeds by the thoughtless narrators who thought that they should also attribute to their prophet all that which the others had done to their religious leaders. <http://www.al-islam.org/lifeprophet/11.htm> Two "traditions" from that department are repeatedly

described by the Christians, the Ahmadis, and a group of the Sunnis; these are: 'Ayishah, wife of the Holy Prophet, is alleged to have said that during the whole night of the Ascension, the body of the Holy Prophet was on the bed. Mu'awiyah said that The Mi'raj was a "true dream." Now the fact is that the Mi'raj (whatever its interpretation) took place in Mecca one or three years before the Hijrah. Bibi 'Ayishah did not enter the house of the Holy Prophet till one year after Hijrah. How could she say that she did not miss the body of the Holy Prophet at that time? There is only one possible explanation: This "tradition" was forged by someone who did not know the sequence of Islamic history. Otherwise, he could not have attributed this "tradition" to 'Ayishah. <http://www.al-islam.org/organizations/aalimnetwork/msg00303.html> INITIAL QUESTION: I have question about "Miraj"; Did Holy Prophet see God or speak to Him on this occasion and are there any prophets who had done so. ANSWER: Our belief in Allah is such that

home and this involves crossing a river. The man stated that it may be difficult to cross the river for you. Ibrahim replied that he would follow the man's lead and cross the river in a similar fashion as him. He took Allah's name and walked across the river as did Ibrahim. Once they reached the man's home they started discussing regarding the day of judgment. They discussed the details of khayamat and the events anticipated. Then Ibrahim stated that let's both of us ask Allah to save us from this punishment. The man stated that he will not ask dua as there was an earlier dua that Allah has not granted. He then stated that he would not ask dua until his prayer is granted. The man stated that once he saw a young man Ismael with his sheep. At this time the man prayed and asked for an audience with Ibrahim the father of Ismael. Then Ibrahim stated that his dua was not completed and told the man never to stop asking dua. The thing that man thinks is good for him may not necessarily be good for him. During the time of the Prophet there was a time when there was great poverty on the muslims early in the history of Islam. There was a young man Saad. He really loved the Prophet and followed him like a shadow. Prophet always stated that whenever it is possible for me I will help you. One day Gabriel gave him two dhiram and told the Prophet to give them to Saad. Saad too this and started a business and this became so successful that he started showing up late for namaaz. This is the same person who would wait at the door of the masjid for the prophet to appear and start the namaaz. Prophet became sad at seeing this state of affairs. One day Gabriel asked the prophet which state of Saad did he like the poor one or the rich one. Gabriel told him to take the two dhiram back if he wanted to return him to poverty. Once he took the two dhiram back the business collapsed. Saad started to come to the mosque more regularly. The Prophet then asked Saad which state did he like and Saad replied that he preferred the poverty with prayer to Allah. In a similar fashion he gives health to those for whom this is good and sickness to those for whom this is better than health. Allah knows better. Whenever we require something in life such as medical advice we seek a physician. The first thing that we look for in a physician we make sure that he knows his subject. Then we make sure that he is licensed to practice medicine. Therefore he should have knowledge and also the capacity to help. In addition people look for physicians who are raham dil or kind. Once we find such a person we hand over our health care to him entirely. Once we realize that Allah knows all is capable of all and is the most kind. Therefore why is it that we don't hand over all our affairs to Allah. One of the marks of a momin is that he hands over all his affairs to Allah and does not ask of anyone but Allah. Whatever condition one finds themselves in then one should remember that this is the condition that Allah wants us to be in. Allah tells prophet moosa to fill the hearts of the people with remembrance of Allah. The prophet asks how shall I do that Allah. Allah replies that remind them of all the good things that Allah has granted them. Reflect on the dua e kumail and see the number of things Allah has done for us already. How many of our sins have you hidden etc..... Imam e Zain Ul Abedeen in his dua counts 18 things that God has granted men. Fakhir ghani, etc. And Allah despite all these favors I rebel against you who is the Lord of the worlds and despite this you keep granting me favors. Allah used 1% of his love or this world and saved 99% of it for the day of judgment. Consider the love of a mother for her baby and we are unable to fathom this. All of these loves is less than 1% of Allah's love that he has saved for us. We are unfortunate and forget all the favors he has granted us. We do not realize that maybe he has not given us riches so that we may not become firaun, may not have given us a son so that we may not become Muawiya. Therefore we should be thankful to Allah. Prophet Noah kept working on his people for more than 900 years to guide his people to the right path and then prayed to his

## Message 7 of 256 Moulana Safi Haider on Dua Majalis two recited JIC Moharram 2002

Moulana Safi Haider on Dua Majalis two Man runs toward both good and bad with equal haste. He does this as he believes that even bad things are good for him but does not realize it. One of the biggest mercies that Allah has left for mankind is that he has left the door of dua open. Dua should be read on the prayer mat and also at other times. Dua E Kumail convey those of my aamal to the court of Allah if they are of adequate caliber. Allah has not said that he will accept any roza, namaaz but states that any dua that reaches him he will grant. He says that if any dua reaches him and he does not grant it he has oppressed you. Ayat 9-11 sura asra Allah has declared in these ayat that the Quran guides towards the most perfect deen and people. The Quran guides those people with iman and who follow the book and states that they will have a great reward, In addition of those people who do not believe in the day of judgment will have a painful doom. Man in addition hastens towards evil with the same speed as he hastens towards good as man is hasty. Man is dependent on someone else and he is completely dependent on others in order to live on this world. If man has no further hope and has exhausted all means then Dua remains as a support and way out. Allah states that he who does not ask dua will get a great punishment. Ibadat ki asl dua hain. Dua is the core reality of ibadat. Allah has stated that dua will definitely be fulfilled, such a guarantee is not given regarding other ibadat (namaaz, roza). Sometimes duas are not granted as 1) dua may not reach Allah Conditions under which dua reaches Allah i dua should be from the heart ii dua without practicing religion (amr) does not reach Allah iii dua after eating najis food does not reach Allah 2) We ask dua thinking that we are asking for something good however if this is not the case Allah will not grant the dua but instead save you from something else, grant you some other blessing, grant you so many good deeds on the day of judgment that on that day you would wish that it would have been better had none of your duas would have been fulfilled in your lifetime. Consider an infant who has just learnt to talk. Initially the child does not speak properly but his lisp is liked by his parents. He communicates through signs and small words. When our child starts speaking most adults love to speak to such kids and really enjoy this experience. We like this so much that we pretend that we did not understand and make the child repeat his request over and over. It is said in the hadith that sometimes Allah delays in granting a dua because he loves to hear his slave pray to him. Allah likes to listen to our prayers but gives so much in excess of that which we asked that we cannot thank him enough. Imam Jaffir E Sadiq had said If on asking dua if the dua is not granted keep asking. For instance if you knock on a door and the door is not opened keep knocking until the door is opened. In a similar fashion keep asking Allah and one day our dua will be granted. Ibrahim AS used to come to the kaabah to meet with his son Ismael. He passed in a lonely deserted area where there was a person praying to Allah. Ibrahim AS stopped and once the man's prayer was completed and wanted to meet the man. Ibrahim was one of the most important prophets of Allah and is often called khalil e khuda (Allah's friend). Ibrahim was made khalil because he asked Allah for everything and further he never turned anyone who asked him away without helping that person. This made him khalil e khuda. Now khalil e khuda wanted to make friends with the man praying in solitude. This is an example to us that we should make friends with the most devout person and this should be the way that friends should be made. Ibrahim AS wanted to go to this man's house. The man stated that there is only one way to get

nobody has ever seen nor will anybody ever see Allah. Some Sunnis do believe that they will see Allah on the Day of Judgment, but we believe otherwise. However, speaking to the Holy Prophet - Yes, according to the narrations recorded about the whole incident of Me'raaj, Allah did talk to the Holy Prophet (SAW). An interesting point here is that the various modes of revelation recorded in History are either through Jibrael (as was for most of the Prophets including our Prophet); or through dreams (as in the case of Prophet Ibrahim); or by creating speech (as in the case of Prophet Musa); or direct speech - that was privileged only to our Holy Prophet - him being the best of all Prophets. References: Nasikhut Tawarikh - Vol III (quoted in Kalimatur Rasulul A'azam) 'Ulumul Qur'an by Dawood Al- Attar With Salaams and Duas Mustafa PHILOSOPHY OF MERAJ The first man Adam (AS) was created. The angels were made to prostrate in front of him. He then commanded Adam and Hawwa to live in jannat. This was so that man would be able to witness that jannat exists to subsequent men. Adam was shown jannat only. Prophet Mohamed (AS) was a witness to both Jannat and Dozakh. Adam was not shown dozakh as there were no sinners in dozakh. By the time of the Prophet after a lot of Prophets had passed dozakh was full of a lot of sinners as they have not followed the Prophetic proclamations. As you are sitting in this gathering you can observe your surroundings but your observation is limited. As you stand or go to a higher location your observation is increased as you can see further. Similarly satellite in space increase the observed area. As you keep going higher your observation and knowledge increase. On the day of Meraj Allah raised Prophet Mohamed to a very high position in his creation and showed him all his Ayat and creation. The Ilm given to Rasoolallah (AS) was converted to visual proof on the Day of Meraj. The word used in this ayat for the Prophet is abd or slave. Imam Jaffer (AS) in a discourse on akhal and logic to one of his followers defined the properties. He tells Hisham that the more that a slave prostrates in front of Allah; Allah raises his slave to a similar height. However you prostrate in proportion to your strength however Allah raises you much higher. Therefore from the height Prophet Mohamed (AS) was raised you can estimate how much he has prostrated in front of Allah. Prophet came so close that there was a distance of two kamaan (arches) between them. Allah then did wahi on his abd as befitted him. Allah has given a command to stay up all night in prayer on 4 days in the year and this is one of those nights. Laylatul Mahiyya or night of staying up is tonight. Ibn E Batatuta states that as he was traveling and reached Najaf on 27th Rajab. He observed that people who were ill and disabled from all over Iraq were being brought to Najaf. A rope was tied to the Roza of Ali Ibn E Abi Talib and they would pray all night. These people would then be cured. IT should be borne in mind that Ibn E Batatuta was not a shia. Roza for 28th Rajab has also been commanded and the benefits of this roza are limitless. This was the day that the first ayat was revealed. PROPHET AND MERAJ Meraj started in Mecca. The Prophet states that came with a white horse Astrakhan. There is a big debate ongoing for many centuries as to whether the Prophet did spiritual or physical meraj. As it is stated that Astrakhan was needed it is obvious that meraj was physical and not spiritual. Burakh stopped at one spot on his journey and Rasool Allah was asked to pray here Toor E Sina. This is where Allah had given wahi to Moses. The next spot where Burakh stopped was where Prophet Jesus was born. Then in

the masjid e aqsa he met all the Prophets. He then led the prayer for all the Prophets therefore he is also called Imam of the Prophets. Then Burakh took to the skies. When they reached the first asmaan an old man was seen he stated that he is Adam (AS). Albert Einstien has stated the theory of relativity. The first principle is that one cannot travel faster than the speed of light. If something travels close to the speed of light it would seem as though time has stopped. Therefore if something travels faster than light then time reversal is possible. The speed of the Prophet on the day of Meraj was not barkh (light) but barrakh (faster than light) therefore it is feasible to meet Adam (AS). In this world the Prophet went faster than light therefore was able to meet Prophet Adam (AS) it is feasible that Imam Mehdi (AS) is traveling with the speed of light therefore he is able to stay on this world until the day of judgment. At the same spot he saw Malik Ul Mout (Israeel) angel of death. Israeel gave his salaam to the Prophet. The Prophet asked him how is he able to khabs the rooh of a person dying all over world. Allah has given Israeel access to the entire world. He then asked the angel if he ever laughed or ever cried in his existence. Israeel indicated that such things happened. He indicated that a lady was helping two of her children cross a river one at a time. When the lady reached the center of the river Allah asked Israeel to khabs her rooh. At this time I cried. Then I laughed when Allah made one son the ruler of the east and the other the ruler of the west. Then a loud voice was heard. Gibrael stated that Allah had asked me to throw a stone into hell 4000 years ago (time not of this earth) and that stone has reached the bottom of hell today. This gives one an estimate of the size of hell. Then the prophet saw heaven and his own houses in heaven and the houses of Hasan and Hussein. Allah emphasizes abdiat and not risalat when he talks of Meraj as abdiat is man praying to Allah however risalat etc are attributes that Allah has granted the Prophet. Allah wants to make it clear that Rasool is on Meraj due to his abdiat not due to his risalat. On the day of his marriage Moosa (AS) saw a light. He told his wife he will go and bring some fire. Allah did his wahi on Moosa and the first statement was that Allah asked Moosa to take his shoes off. The Imam's teach that this is a metaphor for love of family. Allah states that in order to come close to him he needs to shed love of other things. Allah raised Rasool to very high heights however at no place did he indicate that Rasool Allah had to remove love for anything else from his heart. At the second sky he saw Prophet Jesus. On the third sky he sees Prophet Yusuf. On the fourth sky he sees Prophet Idris. He is one of the four Prophets who Allah has suspended and will reappear on the day of reappearance of Imam Mehdi. On the 5th sky Prophet Haroon, on the 6th Prophet Moosa and on the 7th Then he was raised to the position of 2 arches or less from Allah. This uncertainty does not restrict or place a limit on Allah. All this happened while Prophet's bed was still warm, water for his wudu was still being poured. This can only happen if one accepts relativity as a fact. If one removes a battery from a clock the hands stop until the battery is replaced. In a similar fashion Rasool is the heart of entire creation and removing him for Meraj put all creation at standstill until he returned. He has raised the skies and left mezaan on the earth. Asmaan means elevated above you. Rasool reached the highest point in the universe. On the day of Meraj entire creation was lower than the Rasool. Allah raised Prophet to him and the noor of Imam Ali brought prophet Mohamed back to Earth on the day of Meraaj.

Sadiq A.S. had an extremely sick child. His anguish was apparent on looking at him. His companion asked him why he was distraught. On hearing the women of his household cry the Imam gets up and enters his house. On emerging from within the companion notes that the Imam's face is peaceful and he is no longer in anguish. The companion thinks that the child is probably in fair condition. The Imam informs his companion that his son has expired. His companion was puzzled at his behavior and asks for an explanation. The Imam responds that he also does not want any ill to befall him or his near and dear. However if misfortune strikes he realizes that this is the wish of the Almighty and is satisfied and pleased with the outcome. This example should be a guiding light for us living in the west. If we are not satisfied with Allah's decisions then this western society will make us greedy and steal everything from us. It will distance us from the creator.

is heard in the court of Allah then it will be accepted. Therefore our dua should be of the caliber that it should be heard in the court of Allah. The correct method of Allah is to 1) thank Allah for all he has given 2) ask for forgiveness 3) Praise Mohamed and his progeny 4) ask for your wishes Ali AS The heart that is indulging in the world and forgotten Allah his dua does not reach the court of Allah. Those who eat haraam their dua will not reach Allah. Sometimes even after the Dua reaches Allah it is not fulfilled. Most of the duas we ask we ask thinking that it is something good for us. However this may not necessarily be true. For instance when the doctor gives your child a bitter medicine and also stop you from giving ice cream to your child. The child is quite upset and disappointed in your behavior. You do not give him what he wants because you know this is harmful for your child. Therefore Allah only grants that which is beneficial to you and not those duas that are likely to harm you. Allah however gives you something in return for that specific dua that the person has asked. There will be some people who will find a lot of sawaab that they do not see an action for. Allah tells them that this is in exchange for duas that were not granted in their lifetime. This ajr is so big that the person would yearn that none of his duas were granted in his lifetime. I would like to take a moment about duas that are presented as shortcuts. There are no shortcuts in Islam. For instance namaaz e shab is highly beneficial and also that on shab e khadr. However this namaaz cannot replace any of your khaza namaaz. Thus there are no shortcuts. Some duas are against the nature of the universe and against basic rules. These duas will not be fulfilled. The moulana then gives an example where two sisters got married one to a potter and the other to a farmer. Their father visited them in turn. While visiting the farmer he had to pray for rain and the potter was praying for hot sun so that his pots dry well and sell well. The man prayed to Allah and said only you can fulfill such contradictory prayers. Adab e Dua The Prophet saw a man who finished his namaaz and disquietly started asking for things the Prophet indicated that this is the wrong way of doing things. The dua for rahmat is never declined. Therefore if you ask for this dua in the beginning and the end of every prayer it will always be granted. Even those men who are extremely miserly are treated well by other humans they return the favour. However Allah is kareem and generous. In a similar fashion if we remember the Imams in our prayer when they raise their hands for prayer they will ask Allah to grant our prayers. There is no God but Allah He is most patient and all knowing. He is always forgiving and owns the day of judgment. All praise is to Allah. Please grant me all those things that bring us close to you. Open ll those paths that lead to you. Grant us forgiveness from all our sins, Please save me from all my pareshani. Please save me from all diseases. Save me from all the fears that beset me. Grant me sustenance, iman, ilm. Hide my imperfections from all but you. Save me from all evils. I am needy and grant all those things that are good for me and Allah grant me only those things that you agree with (riza). There is a story about Hazrat E Yunus (Johah) A.S. where he met a man in dire straits. He asked him did he not pray in his difficulty, the man replied that he had asked Moses to help him many times to no avail. Hazrat Yunus stated but that you had called on God once and he would have saved you. Allah is the most merciful provider for all humanity whether or not hey believe in him. His mercies are countless. If he has not granted our prayers it is because not granting them is to our benefit. Instead of blaming him for not granting our prayers we should look for sins on our part that prevent prayers from being granted. When a person encounters difficulties his response is either one where he is unable to understand why God has put him in this situation. The other response is the one we have seen numerous times in our Imams. Our sixth Imam Jaffer E

MORALS FROM MERAJ These have to do with the people seen in hell by the Prophet (AS). Bibi Fatima has a hadees from the Prophet. This pertains to sins of women (and men). Rasool indicated that on the day of Meraj he saw some of the women in extreme punishment a women was hanging by her hair and her brain is being boiled in oil. Another hanging by her tongue and her flesh is falling off. Another was tied to the floor and scorpions are walking on her. Another is in a closet of fire. Another is being snipped by scissors of fire. The one hanging by her hair is being punished for not hiding her hair from na- mehram. The one hanging by her tongue scolded her husband. The one hanging by her chest did not agree with her husband. The one tied to the floor was decorating her body for other men. The one who has the body of a pig and donkey was a backbiter. One who has fire going through her was a singer. The woman who keeps her husband unhappy is to be pitied. The man who takes interest on money The one who does not pray The one who is a disbeliever were also described by the Rasool ¶ 9:09 PM Majalis by Moulana Javid Jafri recited Sep 23rd 2003. This posting is not corrected by the Moulana and additions are obtained from the web.

## Message 2 of 256 Journey of Imam Hussein

The Journey Of Imam Hussein Wednesday, September 24, 2003 The Journey of Imam Hussein JIC Kissimmee Moulana Javed Jafri 9/24/03 28th Rajab Sura Saffat 37th sura of the Holy Quran Ayat This aayat is about the dream of Hazrat Ibrahim (AS). Oh son I have seen a dream that I am sacrificing you. Oh son tell me what is your intent. Hazrat Ismael (AS) replies that whatever your Lord has requested of you please complete it. If Allah wills you will find me among the sabereen (the patient ones). [Pickthal 37:101] So We gave him tidings of a gentle son. [Pooya/Ali Commentary 37:101] (see commentary for verse 83) [Pickthal 37:102] And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. [Pooya/Ali Commentary 37:102] (see commentary for verse 83) [Pickthal 37:103] Then, when they had both surrendered (to Allah), and he had flung him down upon his face, [Pooya/Ali Commentary 37:103] (see commentary for verse 83) [Pickthal 37:104] We called unto him: O Abraham! [Pooya/Ali Commentary 37:104] Any ordinary father would have rejoiced at his son escaping death but Ibrahim stood disappointed, apprehending if his sacrifice had been rejected by Allah. A voice from above said: "O Ibrahim you have fulfilled the dream. Thus do We recompense those who do good." [Pickthal 37:105] Thou hast already fulfilled the vision. Lo! thus do We reward the good. [Pooya/Ali Commentary 37:105] (see commentary for verse 104) [Pickthal 37:106] Lo! that verily was a clear test. [Pooya/Ali Commentary 37:106] This was a manifest trial to prove the calibre of Ibrahim and Ismail and the high degree of their faith in Allah and the extent of their submission to the will of their Lord. [Pickthal 37:107] Then We ransomed him with a tremendous victim. [Pooya/Ali Commentary 37:107] In verse 107 the sacrifice with which Ismail was ransomed is described as great by Allah, therefore it must be great in absolute degree. An ordinary ram by no means, in any sense whatsoever, can be termed as great; moreover under no circumstances a ram can be greater than Ismail son of Ibrahim, both the most distinguished prophets of Allah, in whose progeny Allah had appointed His divinely commissioned Imams (see commentary of Baqarah : 124). The ransom, therefore, is essentially a great sacrifice Allah had kept in store for future when the religion of Allah would be perfected and completed after the advent of the Holy Prophet. It was indeed a great and momentous occasion when two men of God stood ready to offer to Allah that which was dearest to them to seek His pleasure, then Allah puts off this great manifestation of "devotion and surrender to His will" which was the real purpose of the trial (not blood and flesh) to a future date, so that the "devotion and surrender to Allah's will" should be demonstrated in a greater style and degree than what Ibrahim and Ismail could. This type of service Imam Husein performed, many ages later, in 60 A.H., and as he was a descendant of Ibrahim and Ismail the credit of "the great sacrifice" goes to them also. For the great sacrifice of Imam Husein read the biography of Imam Husein published by our Trust, a close study of which makes clear that his sacrifice has been

## Message 6 of 256 Duas Majalis One Moulana Safi Haider Recited at JIC Moharram 2002

Moulana Safi Haider Dua Majalis One 2003 Sura mubarak Isra ayat 9 This Quran is the book of Allah gets you to the religion (deen) that is the most powerful the best religion. It gives good tidings to the people who follow the Quran. Their reward is great. Those who do not believe in the day of judgment will have a painful doom. Then the Quran speaks of a weakness of mankind in that he goes toward evil just as quickly he moves toward good. He moves toward evil thinking that he is moving toward good. This is because he does not think carefully before starting and is in a rush. Allah has given us a lot of things. One of the most important gifts is the gift of Dua (prayer). Once all the supports of the world are finished then dua remains. Dua is just not to ask regarding favors from Allah. Dua is also an excellent method to understand Allah. This is because those who write most of the duas of the shia are the Imams and who but they would know Allah like these people. Dua is a prayer about which Allah has said that he will always accept. Pray to me and I will answer you (Quran). Hadis that speaks about not praying being an excess, doing wudu but not namaaz an excess, doing namaaz but not dua is also an excess. Dua after asr will be now analyzed to explain the religion to you. Dua after zohar namaaz: Bismillah ir rahmanir Raheem AstaghfurALLaha lazi La illaha illah huwa hayyul khayyum Wa zuljilalil ikram Wa Asallahu wa atub Ilaya tauba taubadin dalilin khadin fakhirin bainin miskirin mustajil La yamlikula nafsihi ---- Mafitiul Jinah Almanac of Islam All momins should have tohiul majahid and mafati ul jinah. I want maghfirat of that Allah who keeps us all alive and is rahman and rahim. He is alive and keeps all else alive. Wa atubo s the next phrase in the dua. Istaghfar is to pray for forgiveness of prior sins. Tauba is for preventing sins in the future. Tauba means returning in the literal sense. Then I ask him to return closer to me and to return me closer to him. This is not like a son who becomes ashamed of his mistake and goes in front of his father but like that of a slave who has erred and is returning to his master. He has no command on his future, his will, or any other aspect of his life. Allah please save me from the five things 1) from my nafs that is always hungry. This hunger is similar to that of baby birds who are always hungry and always eat whenever their parents bring food to them. Nafs is to make one desire food for continuation of life. But please do not make this appetite insatiable. 2) save me from a heart that does not bow before Allah so that I do not become fraun 3) save me from that knowledge that is useless to me. Please let me gain only that knowledge that is beneficial to me, my family, my society. Please save me from knowledge that is harmful and useless. 4) Save me from the namaaz that is not fit to be raised in your court. In other words please protect me from namaaz in which I am distracted and thinking of other things in the 17 or so minutes of namaaz. 5) Save me from Dua that is la yusma ie not fit to be heard. Allah says call me and I will answer you. But most people have prayed for so many things that have not been fulfilled. This is an experience of devout people also. This appears to be in contradiction of allays promise. Before you complain that Allah did not answer our prayer think of the number oftmes Allah called you and you did not answer. 10 sura 1 ayat This is regarding khums and to whom it should be given. Allah, Prophet, Imam, Miskeen etc. Allah has called us so many times and we have not answered and the number of times he has not answered is much smaller. Besides this Allah has given us so many things without us even asking for them. Therefore we should be thankful rather than complain regarding this. If your prayer



that he has never said no to a person asking for health. If there was no La (no) in the ayat of Allah he would never have said La (no). He is the Son of Fatima the lady of Heaven and if you are ignorant of this then listen Allah set the seal of Prophethood on his grandfather (Prophet Mohamed). The king arrested the poet and placed him in jail. The Imam sent 12,000 dhiram for his freedom. The poet refused saying that he wanted to state the right thing. The Imam instructed the poet to accept the money and stated that Allah would remember him in both this world and the hereafter. Yazid destroyed the Khaan E Kaaba during the life of the Imam. When Yazid attacked even those who had insulted the Imam earlier sent their family to Imam so that they may be protected from the army of Yazid. Walid the hakim of Medina sent his family to the Imam for protection. Walid was an enemy of the Imam. During this period the Imam wrote a book of prayer called the Sahifa E Kaamila. The Imam dictated this to Zaid Bin Ali and Imam Baqir AS. This was so that the book may be protected. This book has more than 50 duas or supplications. In his book Imam established the etiquette of dua. The first dua is to be read before saying any dua. Dua has four components and the Imam established this. First you praise Allah for his greatness ie adoration of Allah. With this you become abeed instead of abd (abeed is smaller than abd). At this point you remember your sins and confess and ask for forgiveness. This is because you are asking from Adil and the just Allah would either punish you for your sins or accept repentance. The next phase is thanking Allah for his graces to us. Then in the fourth section one supplicates for ones wishes. The duas in this book are the culture of Islaam. The second dua deals with praise of Prophet Mohamed. This includes the culture of durood. Prayer about sickness states that prayer while sickness one should thank Allah for he is forgiving sins at this time while in health also one should thank Allah for granting him health. Imam in another dua indicates that Allah knows the weight of light and weight of darkness. One should realize that this prayer is being recited 1400 years ago. At the end of the 20th century scientists used a special fan that is driven by the `weight' of light (the dual nature of light). Imam had also stated that Allah knows the weight of darkness. Scientists now indicate that 95% of the matter of the universe is made of dark matter. Again Imam shows his mastery of the knowledge of everything. Abu Hamza E Sumali's dua (written by him from Imam Zain Ul Abedeen). The Imam prays to Allah to make him less important in his own eyes in proportion to the increase in stature perceived by others. In this manner one will not become proud. Imam Zain Ul Abedeen has also written 51 points of human rights. This is the first treatise of human rights. Imam wrote a comprehensive book on rights. Imam also wrote about the right to say salaam. He states that whosoever you say salaam to you give three promises to him. The first is that his belongings are safe from me; your life is safe from me and finally your honor is safe from me. This is the position of salaam in Islaam and it is not the same as saying hello or hi or a casual greeting. If these three things are guaranteed on this world it would become a part of heaven. Despite this salaam is sunnat and not wajib. Reply to salaam on the other hand is wajib. Imam Hussain in a hadees said that there are 70 rewards for saying salaam of which 69 are to the person who says salaam first. If one guarantees life, property and honor to the person facing him then it is obligatory for that person to reply in like manner or establish himself as your enemy. Therefore saying salaam is sunnat but replying to it is wajib.

rightly mentioned as dhibhin azim in this verse. Aqa Mahdi Puya says: Shah Wali-ullah, in Sirrush Shahadaytan, and many other well known authors of traditions and history have accepted the fact that dhibhin azim refers to the sacrifice of Imam Husein. See also my note in the commentary of verses 83 to 113. [Pickthal 37:108] And We left for him among the later folk (the salutation): [Pooya/Ali Commentary 37:108] (no commentary available for this verse) [Pickthal 37:109] Peace be unto Abraham! [Pooya/Ali Commentary 37:109] (no commentary available for this verse) [Pickthal 37:110] Thus do We reward the good. Imam Jaffer E Sadiq (AS) was asked by someone about the incident of Moosa and the magicians and their snakes. Moosa's (AS) nafs felt fear. However when Hazrat Ibrahim (AS) was thrown into the flames he had not fear. When Gibrael asked him whether he needs help and Ibrahim replied that he needs Allah's help. This is because in the descendants of Ibrahim (AS) noor e Mohamed is to come therefore he had no fear. In a similar fashion Hazrat Ismaeel had no fear of the command of Allah. Aqa Mahdi Puya says: Ali ibn abi Talib says in Nahj al Balagha that the fear mentioned in verse 67 felt by Musa was not the fear of the serpents, nor was Musa afraid of the harm that could occur to him but he was apprehensive of the possible confusion that could mislead the people. Verses 70 and 71 (Ta Haa) indicate that miracles are real whereas sorcery is unreal and lasts a few moments only Both Father and Son accepted the command of Allah and as the son was being sacrificed Allah said that you have fulfilled the command in your dream. Therefore Allah will reward those who follow his commands. Allah changed his sacrifice into zibah e azeem and left it in the last community (the Muslims). Then Allah sends salaam to Hazrat Ibraheem (AS). It is beyond comprehension as to the extent of Allah's salaams to the one who offered supreme sacrifice (Imaam Hussain AS). In the entire history of mankind Imam Hussain (AS) is the only one who is Deen Panah (victorious in deen). There are some people who are materialists alone. Then there are those who are always in the search of the hereafter. The former people are in search of wealth. They make this wealth their main aim. The latter people are in search of Ilm or knowledge in order to attain success in the hereafter. Most rulers therefore built large and powerful forts etc. However the angel of death was able to penetrate these walls and subsequently the forts etc were destroyed. Hussain Ibn Ali sought ilm and did not build any castles. His accomplishments are living among us to this day. Allah has called zibh e azeem. The word azeem is reserved by Allah for himself. This has been used in the sura of naba. The position of Imam Hussain is such that his father is the dot in the ba of bismillah. The son of this ba e bismillah. Is a zibah e azeem. After the sacrifice in Karbala a new form of history was started called the Makhtal. The first history of karbala was written by two people. One of these was a sahabi of the Imam who was alive until the time between zohar and asr his name is Abdullah Ibn Zih. When he asked permission to go to battle he indicated that there is a loan from the general people should he go to the battle and become a martyr or should he leave the battle field. The Imam replied that you should fulfill and return the loan to the people. Once Abdullah left he published the first history or makhtal of karbala. There is an incident regarding Ali Ibn Abi Talib in the battlefield of ohad he had instructed a soldier to return from the battlefield to take care of his dependent mother as this has more

swaab. This makhtal is available in published form. The second makhtal is by Oqma ibn Samaan who was a slave of bibi. He was not killed as he was a slave and he was spared. He also wrote an eyewitness account of the makhtal. This has been reproduced in Tabari. The third makhtal is by Abu Mukhlif a sahabi of the fourth Imam Zain Ul Aberdeen (AS). This is the most comprehensive makhtal. Thereafter every Imam has repeated these and other historical events. Imam Baqir (AS) narrates an incident of the battlefield. This pertains to the incident when Imam Hussain (AS) turns the lamp off. Imam Hussain indicated that his six month old Ali Asghar would also be martyred on the battlefield and not in the tent. Hazrat Kassim had also indicated that he found death sweeter than sugar. In this fashion the makhtal of karbala came to us. A question arises as to why the subsequent Imams did not seek revenge. This is because some people who were a part of the infrastructure of Islaam as established by the Prophet remained therefore it was possible to decapitate Yazid and re-establish Islaam. Subsequent Imams knew that later no such infrastructure existed. Therefore subsequent Imam's did not accept ruler ship even when it was offered to them. In subsequent times the Imam's gave dars to the people and tried to establish an Islamic state from the grassroots level. A western scholar writes on the fall of Spain. Spain was a center of Islaamic society for 700 years. Spain introduced Islaam to Europe. He states that wherever muslims went they prospered except in Spain. He states that muslims remained prosperous wherever the spirit of Imam Hussain (AS) remained. In Spain the islaam was forced by rulers without the love of Ahle Baith and failed. Even to this day Hussain Ibn Ali (AS) has kept our faith and heart alive and has kept our Imaan evergreen. On 22nd Rajab Muawiya Ibn Abu Sufiyyan established Yazid as the ruler. The künde celebrated on 20th rajab are to celebrate the death of Muawiya. Muawiyaa refused Imam as the correct ruler, indicated that all should curse Imam Hussain and established Yazid as the ruler. He killed a Hujr Ibn Abi a big sahabi of the Prophet and his six sons as he refused to curse Imam Ali (AS). Hujr asked that his son be killed first so that in a moment of weakness if the father is killed first then the son might say things against Imam Ali (AS). Yazid wrote a letter demanding baith or allegiance from Hussain Ibn Ali and Yazid indicated that if the Imam refused he should be killed and decapitated. Imam came home on hearing this proclamation and on 28th Rajab in the daytime he went to the court. Imam refused to give allegiance to the sinner. If Imam Hussain had capitulated then Islaam would be lost. One should note that in the battle of

Karbala both sides were praying salaah. In order to find the truth one should seek guidance from Ayat Ul Kudhsi that states that one who has rejected kufr and then accepted Allah he will find success. Therefore the most important thing in the battle of Karbala is the refusal of taghuut or rejected kufr. Taghuut is defined by Imam E Jaffer E Sadiq (AS) as that thing that prevents you from reaching Haqq (approximately the truth or the right path). Imam went into the court alone and Marwaan wanted to kill the Imam right then and there. The Imam raised his voice and all his companions including Hazrat Abbas ran into the court with drawn swords. The Imam stopped a fight from breaking out. Subsequently Imam Medina left reciting an ayat ----. [Pickthal 28:31] Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong,

grandfather was Rahmat Ul Alameen (Prophet Mohamed) his maternal Grandfather was a king and therefore he is known as Ibn Ul Khairatain or doubly blessed. He is also known as Zain Ul Aberdeen. The Prophet stated that on the day of Judgment all worshipers from all time will be present. A voice will call and ask for Zain Ul Abedeen to step forward. No-one but the fourth Imam steps forward and states that if Allah has accepted his Ibadat he accepts the title of Zain Ul Abedeen. He is also known as Adam E Ahle Bait. He is also known as Nooh E Ahle Bait. This is because he was the sole male survivor after Karbala. On the day of Judgment Shaitaan came in the court of Allah. Shaitaan states that he has seen all devotees and asked Allah permission to disturb and mislead Imam Zain Ul Abedeen. Allah did not permit this however Shaitaan had already been given free will by Allah and he found Imam Zain Ul Abedeen in prayer. He became a snake and bit him 17 times. Shaitaan gave up and stated that Imam is the leader of all those who pray to Allah. Shaitaan states that you are at such a position that if you ask Allah for my forgiveness Allah would forgive even my sins due to your prayers. Thus the leader of worshipers (Zain Ul Abedeen) can be certified either by Allah or by the person who misleads everyone from prayer. It should be noted that both Allah and Shaitaan certify the Imam as Zain Ul Abedeen. Imam Jaffer E Sadiq AS stated that among Bani Hashim only Imam Ali and Imam Zain Ul Abedeen were able to reach the level of Ibadat. Imam Baqir AS asked for the book written by Imam Ali on prayer. Imam Zain Ul Abedeen then glanced at the book and stated that who has the strength such as Ali to pray to Allah. Imam Zain Ul Abedeen replied that I prayed to Allah but Imam Ali also ruled with justice in the daytime and prayed in the night. Taus E Yemeni stated that he once heard Imam Zain Ul Abedeen pray in sajdah that he is a destitute slave in prayer before you. The more one recognizes Allah the more indifferent he is in front of Allah. Taus E Yemeni repeated this prayer whenever he faced a difficulty and his every problem was solved on this prayer. Thus even common words uttered by the Imam in prayer have uncommon strength. Imam Zain Ul Abedeen used to carry food and charity in the night and gave charity in secret. When ghushl e mayyat was being done for the Imam the scars from carrying these burdens was evident. Imam Zain Ul Abedeen was so blessed that wherever he did sajdah a fragrance would emanate there. Once a person stated that Imam you dress up for prayer as though you are going to meet a bride. The Imam replied that he is going to meet the creator of beauty. Once a person came to Medina from Iraq. The Imam told him that had he lived with the Imam in Medina he would have given him so much Ilm that that person would be able to predict where Angel Gibraeel would arrive on this world. The Imam was 3 years old when the first Imam died. He saw three Imams before him and saw two future Imams and in this he is unique. For 34 years after Karbala he endured the pain and suffering of the memories of karbala. This makes it evident the strength of his belief and shows his spiritual strength. An ordinary man would have succumbed to the grief of loss of all their family members and the insults of imprisonment thereafter. Hisham Ibn Hakam came to Hajj. He wanted to kiss the stone Hajr E Aswad. Despite accompanying soldiers the emperor was unable to reach this spot. The Muslim empire at this time stretched to China and from India to Europe. He then noticed the crowds part and Imam Zain Ul Abedeen reach the Hajr E Aswad effortlessly. The emperor asked who is this. A poet recited that this is he Yasrab E Batha recognize the dust of his feet, Allah's house knows him, he is the heir of the most foremost worshiper in the universe. He is a living standard of Islaam. Even the proud Qureish, Hashimi look at him they state that a seal has been set on goodness in him. When he reaches out to touch Hajr E Aswad the holy stone itself reaches out to kiss his hands. He is so generous

## Message 5 Wiladat of Imam Zain Ul Abedeen

Wiladat Imam Zain Ul Abedeen JIC Kissimmee Moulana Javid Jafri 10/1/03 Today's Majalis will start in English. Today is the fifth of Shabaan and as I had mentioned earlier, third shabaan is the birthday of Imam Hussain AS, the fourth is the birthday of the protector of Imam Hazrat Abbas AS, and today is the birthday of the heir of Imam Hussain ie Imam Zain Ul Abedeen AS. [Pickthal 51:56] I created the jinn and humankind only that they might worship Me. [Pooya/Ali Commentary 51:56] Refer to Sad: 27. Imam Jafar bin Muhammad As Sadiq said: "Allah created man and gave him faculties of observation and contemplation to acquire knowledge with which he understands the manifestation of His power and then submits to Him." Without knowledge man's adoration of Allah has no real worth. The actual meaning of adoration is not the performance of rituals or a few prescribed formal prayers, recited by the mouth. Adoration involves surrender of ego, self-control and discipline, so that he acts only in consonance with the expressed will of Allah, by abiding with His commands. The whole life-activity of the individual should be nothing but the fulfillment of the will of Allah. "Say: Verily my prayer and my sacrifice, and my life and my death (all) are for the Lord of the worlds." (An-am: 163) Aqa Mahdi Puya says: This is the purpose of creation, as expressed in the holy book-to act according to the will and the command of Allah. The most perfect form of action is the absolute submission to His will, that is, Islam. Therefore of the creatures, whoever is better in manifesting His will and His command throughout life, will be closer to the purpose of creation, and therefore nearer to Him. The more perfect in obedience will be nearer to the creator, and the closer they are to Him, the more perfect they will be in the order of creation. Wa ma khalakhtu Jinna wal Insa I didn't create the jinn and humans but for my worship and obedience. The fourth Imam is the most decorated worshiper in the line of worship. In Islaam the concept of worship is not based upon quantity or number or abundance of prayer. Instead it is based on the quality of the worship. Sometimes your worship is not being accepted however something besides the worship may be accepted. Once a man worshiped to Allah for 40 years so as to fulfill a desire. Allah rejected his prayer of 40 years. The man was amazed about this but did not question Allah but questioned himself as he felt that there was something wrong with his worship. This was pride that he had worshiped Allah for 40 years. He stated that there is no possibility of lack of justice on the part of Allah but a mistake in his worship. Soon thereafter Allah sent an angel and informed the man that although Allah did not accept his 40 years of worship but accepted his reflection and self critique and intention to purify his nafs (soul). One should not boast about the amount of worship but should confess ones own vulnerability and shortcomings. Allah mentioned to Prophet Sohaib who lived in between Iraq and Iran that Allah was going to punish 100,000 people of Prophet Sohaib's community even though there are only 40,000 sinners among them. Hazrat Sohaib was amazed at this and asked Allah are you going to punish all of them even though a majority were praying to you. Allah replied that even though 60,000 were praying to Him they were not stopping the other 40,000 people from committing sin and did not invite them to worship. This is a foremost duty to ask people not to commit sins. Urdu Section Today we are going to talk about the Imam who has earned the title of Sajjad. This is because he was constantly bowing his head in prayer in sajdah. Whenever he remembered a worldly reward of Allah he did sajdah for some grace in the hereafter he did sajdah. He is also known as Ibn Ul Khairatain. His paternal

(and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure. [Pooya/Ali Commentary 28:31] Refer to the commentary of Araf: 107, 108 Ta Ha: 19 to 22. [Pickthal 28:32] Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk. [Pooya/Ali Commentary 28:32] (see commentary for verse 31) "I am a messenger from the Lord of the worlds", Musa introduced himself to Firawn and said: "Let the people of Israil go with me; because I have come with a clear sign." Firawn asked Musa to display the sign. Musa threw down his staff and it became a live serpent. He also drew forth his hand from his garment, it was shining bright and white. (See Exodus 4: 1 to 8). These miracles were displayed to prove that Egyptian magic was nothing before the true power of Allah. In Islam the "white hand" of Musa has passed into a proverb, for a symbol of divine glory dazzling to the beholders. Although the Egyptians were impressed by the two signs but they thought that Musa was a clever magician, so, on the advice of his courtiers Firawn summoned the best magicians of Egypt. They cast their spell first. The ropes they threw on the floor turned into swirling snakes. Their trickery made a great impression on the people. Then Musa threw down his staff, it swallowed up their conjurations in no time. The falsehood was exposed and the truth was confirmed. Vanquished and humiliated the magicians fell down prostrate in adoration and said, "We believe in the Lord of the worlds, the Lord of Musa and Harun." Firawn was furious. He threatened them with severe punishment. They answered: "We have (in any case) to go back to our Lord." The same reply the faithful companions of Imam Husayn gave in Karbala. Imam reached 3 shabaan to Mecca from Medina. Imam wrote a will and gave it to Mohamed Ibn Haniffa. Imam Hussain indicated that he left the city so that he could save Islaam. When the khafila left Medina everyone in Medina was sad and crying as the Imam was leaving the city. The Khafila was protected by Hazrat Abbas whose face was shining like the moon. Everyone was told to look away as the Bibi's were getting on the Camels. The Bibi's were in Chador and their mehram helped them get on the camels. When Zainab E Kubra came Hazrat Abbas, Kasim, Aun and Mohamed and Imam Hussain helped her on the camel. In Karbala on 11th Moharram Zainab was in quite a different state as all her loved ones were killed.

### Message 3 of 256 Wiladat of Imam Hussain (AS)

Wiladat of Imam Hussain Moulana Javed Jafri JIC Kissimmee 9/29/03 First of all I would like to congratulate Moulana Baig and the teachers who did a wonderful job at teaching the children enabling them to put together today's wonderful program. Inshallah we will have more scholars from this Madrasa who would go to Qum and Najaf. The first part of the recitation today will be in English. Islam has been introduced by Prophet Mohamed. Hussain Ibn Ali is the survivor of Islam. His blood his sacrifice have given life to Islam. Those who are in doubt about the religion should gain absolute certitude from the sacrifice of Hussain. Hussain is he who is pronouncing the tasbih of Allah under oppression. There are two verses in the Holy Quran directly related to Imam Hussain Last verse of the Sura al Fajr. The sixth Imam indicated that this pertains specifically to Imam Hussain. [Pickthal 89:30] Enter thou My Garden! [Pooya/Ali Commentary 89:30] (see commentary for verse 27) [Pickthal 89:27] But ah! thou soul at peace! [Pooya/Ali Commentary 89:27] Aqa Mahdi Puya says: The righteous will be welcomed to a life free from pain, sorrow, doubt, struggle, desire and disappointment. They will be at rest, in peace, in a state of complete satisfaction. This stage of soul is the final stage of bliss. The state in which the soul seeks fulfillment of the lower earthly desires, transgressing the bounds prescribed by the laws of Allah, is called ammarah (see commentary of Yusuf: 53 and Qiyamah: 2); and the self-reproaching soul that feels the evil of sin and resists it is called lawwama; and the soul which has controlled and tamed all desires and surrendered to the will of Allah is called mutma-innah. Allah's devotee is he who reflects divine attributes in his character and desires nothing save pleasure of Allah in the life of hereafter. They are described as alin by Allah in verse 75 of Sad. They are the Holy Prophet and his Ahl ul Bayt. "My garden"-Allah's garden is the pleasure of Allah. When a soul is admitted to Allah's garden it reflects divinity. Allah names Imam Hussain as the heart of satisfaction, oh soul of peace and ---. Sura 46 ayat 15 is the next sura pertaining to Hussain. In this verse Imam Hussain is addressing Allah. Oh Allah give me the strength to pay my sincere gratitude on those favors bestowed on me my father mother and grandfather. I want to pay my dues with my sacrifice. And in my offspring create a generation who is pure and clean and have a character and are of the chaste ones. [Pickthal 46:15] And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee). [Pooya/Ali Commentary 46:15] Refer to the commentary of Ankabut: 8; Luqman: 14; and Baqarah: 233. The maximum period of breast-feeding is 2 years by which time the first dentition is ordinarily completed in a human child. The minimum period of human gestation is 6 months. After deducting 6 months from the 30 months mentioned in this verse 24 months

on the day of judgment the position of Hazrat Abbas is the greatest among all the martyrs. All the ziyarat's start with Salaam to Hazrat Abbas except that of Hazrat Abbas that starts with Salaam of Allah, Prophets, Angels and also my salaam. This is the unique position of Hazrat Abbas. Umm Ul Banin used to weep in grief of Hazrat E Abbas that had your hands not been cut off none could have laid a hand on Imam Hussain (A.S) Hazrat Abbas turned back toward the river when the arrow pierced the water pouch so as not to disappoint the children in the camp. His entire character is only faith, sacrifice and service to Imam Hussain.

Hussain at numerous points in the battle Imam asked him to protect a soldier who was surrounded by the enemy and Hazrat Abbas fulfilled this. On 9th Moharram when the army started to advance on the camp of Imam Hussain. Imam Hussain sent Hazrat Abbas to mediate with patience and invite the army of Yazid to join the right path. This is when Shimr came to the camp of Imam Hussain and called Hazrat Abbas and his brothers as they were from the same tribe as him. He had come with a treaty written by the tribe. Hazrat Abbas and his three other brothers are the sons of Imam Ali and Umm ul Banin. The last people to die in Karbala were those who were closest to Imam Hussain. Aun Bil Ali the brother of Hazrat Abbas put the army in disarray and his mazaar is 30 miles from the battle field and this is how far he got fighting the army of yazid. When Hazrat Ali went for battle in Khyber Prophet Mohamed had stated that he would give the alam to the person who is friend of the Rasool and who Rasool considers a friend and is considered to be rajul. Hazrat Abbas would have been given the alam in karbala on similar grounds. Sheik E Usri a great Arabic scholar who wrote a poetry. He never recited this poetry. He met Imam Hussain in his dream who commanded him to recite this poetry. The poetry states that on the day of Ashoor the entire universe was in the protection of Imam Hussain and he was in the protection of Hazrat Abbas. Shimr then called out three times and all three times Hazrat Abbas kept quiet. Imam Hussain asked Hazrat Abbas to respond to this as Shimr was related to Hazrat Abbas. Hazrat Abbas asked him oh enemy of Allah what do you want from us. He replies that he has a treaty for Hazrat Abbas and his three brothers. Hazrat Abbas replied that if you do not provide amaan to Imam Hussain then you are an enemy of Islaam and of Allah. Below is an excerpt from <http://www.al-islam.org/masoom/companions/abbas.html> `A faint smile of satisfaction flickered for a brief moment on his parched lips a smile of satisfaction that he had fulfilled his father's wish; that he had performed his duty for which he was brought up. It just flitted for a moment and vanished as other scenes came before his mind's eye. He was re- living the events of the night before. He was seeing Shimr stealthily coming to him; and talking to him about his ties of relationship; about the protection he had been promised for Abbas by the Commander of Yazid's forces, only if he would leave Husain and go over to Yazid's camp; about the promises of riches and rewards that he would get; how he had spurned the suggestion of Shimr with the utmost disdain to the chagrin of that servile minion who had sold his soul for a mess of pottage. How he had scared away that coward by his scathing rage saying: You worshiper of Mammon, do not think that Abbas will be lured by your tempting offer of power and pelf. If I die in fending my master, Husain, I shall consider myself the luckiest person. O coward, remember that valiants die but once. Nobody is born to live eternally. By betraying my master, you have betrayed the Prophet, whose religion you profess to follow. On the Day of Judgment you will be doomed to eternal perdition. I am ashamed to own any relationship with you. Had it not been for the fact that you have come here unarmed, I would have given you the chastisement you deserve for your impudence in asking me to become a turncoat. Ref: Tears & Tributes By Zakir Shaheed Associates, India Contributed by Br. Ali Abbas, abbas@....`. In the battle when Hazrat Abbas lost his right arm he stated that he would keep professing his religion and note that my religion is Imam Hussain. Hazrat E Imam E Jaff E Sadiq AS states that

remain as the time of weaning at the age of 2 years. Ihsan is not repayment. It implies initiative in doing good without expecting a return. 40 is the normal age of the maturity of intellectual faculties. At this age man begins to look to his growing children, and, if he is a believer, present them to the Lord with confidence. [Pickthal 92:21] He verily will be content. [Pooya/Ali Commentary 92:21] (see commentary for verse 12) [Pickthal 92:12] Lo! Ours it is (to give) the guidance [Pooya/Ali Commentary 92:12] Allah in His infinite mercy has provided guidance to His creatures through His book and religion, messengers and guides (Imams of the Ahl ul Bayt). By the help of the faculties Allah has given man, he must use his freedom of choice and follow the right guidance. If he chooses to go astray and live an evil life, belying Allah's messengers, guides, laws and commands, a fire blazing fiercely will be his eternal abode. No one is more wretched and shaqi (unfortunate) than him. Ashqa is the superlative degree of shaqi. On the other hand there are those believers most devoted to Allah who have safeguarded themselves against evil and spent their wealth in the way of Allah to purify themselves. Such believers give charity and do good deeds to seek pleasure of Allah only, not with the motive that they are returning someone else's favour and compensating someone for some service done to them, or expecting some reward in return for their good deeds. Allah is the source of their goodness, as its goal or purpose. Atqa is the superlative degree of taqi. Refer to the commentary of Anam: 163 and Hujurat: 13. The eternal abode of the atqa (the most pious) or those who have nafs mutma-inna mentioned in Yusuf: 53; Qiyamah: 2 and Fajr: 27 to 30 (see commentaries) is Allah's own heaven (His pleasure) mentioned in Fajr: 30. The highest degree of taqwa is found only in the thoroughly purified Holy Prophet and his Ahl ul Bayt (Ahzab 33). [Pickthal 89:27] But ah! thou soul at peace! [Pooya/Ali Commentary 89:27] Aqa Mahdi Puya says: The righteous will be welcomed to a life free from pain, sorrow, doubt, struggle, desire and disappointment. They will be at rest, in peace, in a state of complete satisfaction. This stage of soul is the final stage of bliss. The state in which the soul seeks fulfillment of the lower earthly desires, transgressing the bounds prescribed by the laws of Allah, is called ammarah (see commentary of Yusuf: 53 and Qiyamah: 2); and the self-reproaching soul that feels the evil of sin and resists it is called lawwama; and the soul which has controlled and tamed all desires and surrendered to the will of Allah is called mutma-innah. Allah's devotee is he who reflects divine attributes in his character and desires nothing save pleasure of Allah in the life of hereafter. They are described as alin by Allah in verse 75 of Sad. They are the Holy Prophet and his Ahl ul Bayt. "My garden"-Allah's garden is the pleasure of Allah. When a soul is admitted to Allah's garden it reflects divinity. [Pickthal 89:28] Return unto thy Lord, content in His good pleasure! [Pooya/Ali Commentary 89:28] (see commentary for verse 27) [Pickthal 89:29] Enter thou among My bondmen! [Pooya/Ali Commentary 89:29] (see commentary for verse 27) [Pickthal 89:30] Enter thou My Garden! [Pooya/Ali Commentary 89:30] (see commentary for verse 27) Before the birth of Imam Hussain angel Gibraeel came and informed the Prophet that he would get a son who would be oppressed and sacrificed after the Prophet. Prophet stated that he did not want such a son. Gibraeel then came for the second time with the same news and again the Prophet indicated that he would not want such a son as he would cause much grief for Bibi Fatima

and Imam Ali. Then angel Gibraeel returned for the third time and informed the Prophet that this son would have in this progeny those who would be imams and save Islaam. After this the Prophet accepted this son. The second part of the recitation will be in Urdu. Introduction of Imam Hussain in poetry in Urdu. Imam Hussain is the waris of Adam -- as per ziarat e warisa. In sur e fajr Allah speaks with Hussain and the sura 46 ayat 15 Imam Hussain is speaking to Allah. The ayat before this speaks of children obeying their parents. It speaks of the time when the mother carries the baby in the womb with pain. Then speaks of the pain of childbirth and that 30 months are for breastfeeding. Then the child grows up to be a man of 40 and asks Allah for the ability to thank him for all his favors etc as cited above. Imam Hussain asks for strength to gain Riza from Allah despite hunger thirst sacrifice on the battlefield and loss of children and family. In response Allah's ayat states that he has his riza. Historians write about emperors rulers and conquerors. Hussain alone is Deen Panah or the emperor of deen. Hussaini minni wa ana minal Hussain. Is a very famous Hadees of the Prophet. The first part of the Hadees is makham e wujud and the second part is makham e baqa. The first part is stating the origin of Hussain from the Prophet. The second part shows that Hussain is the reason for the saving of Prophethood. The first part is for the finite time of life of Hussain. The second part starts with the sacrifice of Hussain at Karbala and lasts until the Day of Judgment. Every time a prayer is recited one remembers Hussain Ibn Ali and this is how this prediction is fulfilled. Excerpt from <http://www.al-islam.org/kaaba14/6.htm> "Hussain-o-Minni wa Ana Minul Hussain". Hussain is from me and I am from Hussain. One can explain this Hadith that Hussain, being the grand son of the Prophet was from him biologically. How a grandfather was from his grand son needs to be explained. Prophets of God speak spiritually rather than materially. He was talking about Islam the Deen he was assigned by God to propagate God's religion.. He was for Islam and his whole life was for Islam and its establishment on earth. Any break in this mission would subvert this mission which was the purpose of his creation. The message of the Holy Prophet in this saying was that Hussain will, in some near future save this mission from destruction, hence the very purpose of his being will be saved by the sacrifice of his grandson. He was giving the news of a future occurrence. Hussain asked for prayer on the day he was being martyred that made him sayiid e shohada (the foremost of the martyrs). Imam Hussain's character, service to humanity is without compare. Once a slave presented Imam with a flower and the Imam liberated her and made her free. A companion asked him about this. Imam responds didn't you read the Quran where it states that you should always respond with a larger or greater reward. Once Imam was injured by accident by a slave. Imam Hussain recited the Ayat that those who belong to heaven drink their anger. The slave responds with the next part of the Ayat where one forgives those who hurt them and Imam states that he has forgiven him. Then the slave recites the third part wherein Allah is happy with these people and Imam Hussain liberates the slave who should actually have been punished for his behavior with his master. The Quran was nazil on the heart of Prophet Mohamed and he taught this for the rest of his life. Imam Ali spent most of this life quietly due to the circumstances. Then it is Sayyid E Shohada who did tafseer of the hidden meanings of the Quran. A person asks Imam about the ayat

solution to difficulties. Hazrat E Ibraheem was known as Ul Ul Ambiya. This is after he was khaleel, imaaam but Quraan then noted that Ibraheem was a wafadaar slave (trustworthy slave). In Sura E Dahr the Quran notes that Allah will saqaa (quench their thirst) with drink in Heaven. Allah is known by 99 names none of which is saqii. This title was reserved for Hazrat Abbas. Imam Ali did not pray for a son but for a protector for Imam Hussain. Hazrat Abbas was born and did not open his eyes until he saw Imam Hussain. Thereafter Abbas moved mountains and sweat blood to protect Imam Ali. Quran talks of sabr whenever it is talking of shujaat. This indicates that one who uses his strength with wisdom and patience is a shuja or brave person. Hazrat Abbas is a very well known shuja. In Islam a shuja is not one who exhibits his powers but one who uses his strength with wisdom and patience. In the history of Islaam thus there are only to shuja Sher E Quda Imam Ali Ibn Abi Talib and Hazrat E Abbas. On one command from Imam Hussain Hazrat E Abbas put his sword in its scabbard in the midst of battle. Poetry of Mir Anees regarding Hazrat E Abbas The first alphabet of his name is ain which also means fountain in Arabic. The first alphabet of Ilm is also ain. The last word of shariat is also ain. The second alphabet is baa for barakat. Of all the brave men of the universe Abbas is the emperor. Hazrat Abbas is famous for his faith or wafa to Imam Hussain. During the world war when the allied troops were crossing the river furaat and saw karbala in the distance. The commander indicated that all passing the grave of Hazrat Abbas should pay respect to this and salute. The soldiers were curious about this and the general replied that this is such a special general who captured the river but as his army had died thirsty he refused to drink any water. The soldiers saluted twice on command of the general and also from their own heart. Published in the gazette of the British Government is an incident of extreme drought in India. The Hindus prayed for rain to no avail. The Muslims prayed after Friday prayer to no avail. Then the shia asked for special permission and took out the alam of Hazrat Abbas in procession and started mataam. Then they decided to continue the mataam until rain started. Then subsequently a hailstorm started and the sky started pouring. A Hindu then stated to his companion look they went to ask for water from a thirsty man and look what he has provided. The vice-regent agreed 'The devta of the Shia control the universe because they have given the biggest sacrifice to God'. On the day of Ashura Imam Hussain tried to ensure that Hazrat Abbas stayed alive

as long as possible. This is because Imam Hussain needed not only a brave fighter, a brave general but also needed someone who could keep the morale of the women and children. The battle of Karbala was not fought as though the outcome is predetermined. They fought with all the proper tactics until 72 men fought a larger force of 100,000 until the time of Asr prayer. All the tents were moved to a hillock to the right. The river of Furaat was on the left. A trench was filled with fire behind the small band to prevent a rear attack. After fajr when arrows rained from the army of Yazid Imam Hussain stated that this is a day of great importance and sacrifice. The Imam then arranged the maimana the maisara and the center of the army. The Alamdaar of the army was Hazrat E Abbas in the center of the army. Moulana then recites Urdu poetry from Mir Anees. Hazrat Abbas was in the center of the army with the alm. Then the battle of Karbala started. Imam

the head of the enemy of Allah and Islam O messenger of Allah", Ali said and put Amr's severed head before the Holy Prophet. The Holy Prophet said: "One strike of Ali, on the day of khandaq, is superior to all worship of both the worlds put together." Please also refer to the commentary of verse 214 of this surah. In the battle fought between the Jews and the Philistines the enemy ran away when Dawud killed Jalut; in like manner the whole army of infidels of Makka left the battlefield in chaos and confusion when Ali killed Amr, completely routed and annihilated. These two events are meaningfully connected because perhaps there is no other battle where an army of a large number of fighting men left the battlefield when only one warrior was killed. And Allah gave him (the conquering warrior) kingdom and wisdom. Since kingdom belongs to Allah, He grants it to whom he likes, on merit after test and trial, to exercise divine authority on His behalf. It was given to Dawud. It was given to Ali (as imamat). The right to administer the human society was also given to Ali. It is another issue that the people did not allow him to do so, but the office of imamat given to him could not be usurped by any one, because the ability to guide and wisdom, particularly bestowed by Allah, cannot be stolen. The last part of this verse says that the purpose of war is not to gain territorial expansion but to dispel mischief and establish peace on the earth. Aqa Mahdi Puya says: Before Adam "survival of the fittest" was the driving force among all types of creatures. In the struggle for existence, every living being used all available means, good or bad, to obtain maximum resources, without giving any thing to other fellow beings. It was almost an animal society. It was evil. Islam stopped it. With the development of intellectual faculties and inspiration, natural tendencies gave place to moral values, and instead of fighting for food and material necessities, men began to distinguish between right and wrong, good and bad. Verse 40 of al Hajj gives permission to fight against those who deprive people from the essential freedom to worship Allah and to make use of His bounties justly and equitably. Those who strive in the cause of Allah, to put an end to the survival of the fittest theory, receive help from Allah. Therefore the true servants of Allah vie with one another to fight against the evil in their own selves and in the society in order to be nearer to Allah. "And everyone has a direction to which he turns, so hasten to do good (Baqarah: 184)." "So vie one with another in good deeds (Ma-idah: 48)." To stop this striving in the cause of Allah means reversion to the animal way of life. And were it not for Allah's repelling some men by means of others the earth would certainly be in a state of disorder. Hazrat Abbas had three main titles Qamar E Bani Hashim, Saqa E Ahle Haram, Alamdar E Karbala. Qamar E Batha was the title of Hazrat E Abd Manaaf (moon of Batha). Next in line was Hazrat E Abdullah (Prophet's father) who was known as Qamar E Haram. This handsome mein reached Hazrat Abbas and he was known as Qamar E Bani Hashim. Saqa Ul Haah Hazrat E Hashim, then Hazrat E Abd Ul Muttalab then Hazrat E Abu Talib and then ended on Hazrat E Abbas. Saqqa is one who provides water. Rasoolallah gave the Alam to Ali Ibn E Abu Talib, then this alm remained in Bani Hashim. Finally this alm ended with Hazrat Abbas. Thus these three features ended with Hazrat E Abbas. Now after Qamar E Bani Hashim there is no other Qamar, and after Saqaa E Ahle Haram there is no other Saqaa and after Alamdaar E Karbala there is not other Alamdaar (standard bearer) in Islaam. He is also known as Baab Ul Hawaij the

wherein one should keep an eye on that which he eats ( ). This seems to be a Mohakam ayat however the Imam replied with a new dimension on this ayat. Imam Hussain responded that in the manner that food nurtures the body ilm nurtures the nafs. Therefore once you have looked carefully from whom you are getting your ilm from you will obtain the proper nourishment for your soul. I have not created Jinn and Ins but for prayer. A man asked Imam regarding the meaning of this ayat. Allah already had billions of angels who are in prayer for eternity in rukoo, sajdah or tasbeeh. If Allah wanted to create someone for ibadat and if this is ibadat was all Allah wanted there would be no need to create Jinn and Men. Therefore Allah is looking for Ibadat with Marifat (knowledge). Obtaining Ilm is the most superior ibadat. Ilm translates loosely into knowledge that increases the recognition of Allah. Yes reveal the favors of your Lord. Thus this means display those favors that Allah has given you. Imam Hussain revealed the deeper meanings of this ayat. He indicated that in addition to the physical favors one should also declare those favors of Allah that pertain to the Deen of Allah. Declare the favor of Allah pertaining to All E Mohamed. Shia by commemorating the birthdays of our Imam's do just this. There was a news that Imam Hussain is giving big rewards to poets and his older brother Imam Hassan asks him why he is doing this. Imam Hussain replies that you oh older brother have more Ilm than me. Grandfather had declared that the best wealth is that which will save your deen and imaan. This shows that had Imam not paid those around him people would have spread ill will about the family of Rasool. Such were the political circumstances of the time. A man declared that he can answer any question pertaining to this world. Imam Hussain stated that this befits my father. Imam asks him do you know whether the hair on your head are odd in number or even. The man accepts defeat and asks Imam Hussain for an answer. The Imam answers that there are even number of hairs. The man asks for proof. The Imam quotes the Quran and states that Allah has created everything in the universe in pairs. Further he indicates that this is so that the Uniqueness of Allah is maintained. Therefore Prophet Mohamed indicates that his noor was created first by Allah and then it was split into two one being the noor of Mohamed and the other being that of Imam Ali. There was a beggar who once approached the Imam. The Imam indicated to the beggar that if he answered questions he would be given a reward. In this manner the Imam wanted to raise the status of the beggar to that of a prize winner. The Imam asks the beggar what does man desire the most in this world. The beggar replies knowledge that is long lasting and enduring. Imam then asks for the next best thing. The beggar replies wealth with generosity. Then the Imam asks for the next best thing. The beggar replies poverty with sabr (ability to endure). Imam then asks what if one has none of these things what of him. The beggar replies that such a person is worthless and may lightning strike such a person and kill him. The Imam rewards the beggar. 3rd Shabaan is the wiladat of Imam Hussain, 4th Shabaan is the birthday of the guardian of Imamat Hazrat e Abbas and the 5th of Shabaan is the birthday of the waris or inheritor of Imam Hussain ie Imam Zain Ul Abedeen. Imam states six things and six people 1) Being Just is good but it is best in a ruler or person of authority 2) Being pious is good but it is best in an Alim 3) Having self-esteem is good but it is best among women 4) Generosity is good but it is best among the rich 5) Repentance is

good but it is best among the youth. 6) Being patient is good but it is best among the poor. Dua e Arafat---- Of the entire universe what thing should I make proof of your existence? As every thing in this universe owes its existence to you. <http://www.duas.org/arfeve.htm> One recognizes night by day, spring by fall and summer etc. Imam states that Allah you are not seen as you have no opposite, you are constant and unchanging therefore one does not see you. Imam states Oh Allah what has he gained that he has lost you and what a great thing has he gained that has gained your favor even if he has lost everything else.

## Message 4 of 256 Wiladat of Hazrat Abbas

Wiladat Of Hazrat Abbas (AS) Tuesday, September 30, 2003 Wiladat of Hazrat Abbas Moulana Javed Jafri JIC Kissimmee 9/30/03 2nd Sura 250 Ayat of the Quran Before I translate this ayat I would like to remind everyone that tonight has to do with the birth of Hazrat Abbas the answer to the prayer of Imam Ali Ibn Talib and is known as one of his bravest sons. On fourth of shabaan from Umm Ul Banin an abd of Hussain (and not a companion) was born (Abbas). After his birth he did not open his eyes until he was handed over to Imam Hussain. This reminded me of some Urdu poetry that reminds us that the wafa of the entire universe is seen in Hazrat E Abbas. Hazrat E Taloot calls out to his soldiers on seeing the soldiers of Jaloot. Oh my soldiers Allah is going to test your faith via a river. Whosoever drinks the water of this river will never be a part of my minniath (those who are close to me or from me). And whosoever does not touch the water will be from me. But it is permitted that if one wants to save his life he can drink a sip of water and yet remain from me. However Hazrat Abbas in Karbala did not even drink a drop of water and remained in those who were from Imam Hussain. [Pickthal 2:250] And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk. [Pooya/Ali Commentary 2:250] The supplicants first ask the Lord to pour patience, and then make their footsteps firm, after which victory is besought. [Pickthal 2:251] So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures. [Pooya/Ali Commentary 2:251] An account of the formidable strength of the mighty forces of Jalut is given in 1 Samuel 17: 4 to 11. Dawud killed Jalut in single combat. The Philistines, when they saw that their hero was dead, turned and ran. A similar event took place in the early days of Islam. The infidels of Makka with a mighty host of twelve thousand warriors encircled Madina to destroy a few hundred Muslims, including women and children. On the suggestion of Salman, a ditch was dug around the city in six days. This battle is known as the battle of khandaq (ditch) or ahzab. Amr bin Abdwad, a warrior who used to defeat one thousand soldiers single-handedly, jumped over the ditch and threw an open challenge to the Muslims. The Holy Prophet turned towards his companions, and invited each of them to go and fight Amr on behalf of Islam, but there was fear and panic in their hearts, as some of them had been close to him in the days of their infidelity and had witnessed his acts of bravery and strength. No one came out at the call of the Holy Prophet. Then Amr shouted aloud the names of the famous companions, one by one, but each looked aside. The Holy Prophet repeated his call three times. There was no response. Each time only Ali came forward and said: "I am ready to fight him O the messenger of Allah." After the third call the Holy Prophet put his turban on Ali's head and said: "Verily, here goes total belief to fight against total disbelief." "Allahu akbar" said Ali and hit Amr with his sword. It cut his sword, shield, iron head-gear in half, and Amr's head was lying on the ground. "Here is